

THE HISTORY OF THE THEOLOGY AS RESTORATION OF THE MAN FOR A POSTMODERN CULTURE: THE VISION OF FATHER PROFESSOR DUMITRU STĂNILOAE

Fr. Prof. PhD. MIHAI HIMCINSCHI,

Faculty of Orthodox Theology, "1 Decembrie 1918" University, Alba-Iulia
ROMANIA

Email: himmihai@yahoo.com

ABSTRACT

The man's deification, or the restoration of human nature, historically fallen under the slavery of the sin and the death; it is not possible except through the embodied Son of God, at the fulfilment of time (Gal. 4: 4). In this demarche, history plays a positive role, for the man is born in it. Namely, the man becomes a historical personality, and also in history continues the sanctifying dynamism of the ecclesiastic life. History is not a prison – in an Origenistic sense –, which the man struggles to escape from, for the man has Christ, the God-Man and the Man-God, Who opens to the believers the perspective of eternity through the history's gate. With such a courageous initiative of an organic synthesis between history and theology, Father Dumitru Stăniloae consolidated the Church's faith when facing the danger of the Bolshevik atheism during World War Two by promoting the idea of restoration of history, of the creation, and the man through Jesus Christ.

Keywords: Church; deification; history; mission; preaching; salvation;

INTRODUCTION

Published at Sibiu, in full swing of World War Two, the book of Father Dumitru Stăniloae, entitled *Jesus Christ or the Restoration of the Man* (Sibiu, 1443), constitutes for the postmodern society too, a Christological challenge in a very well determined historical frame. The Church's mission, as a historical extension of the Kingdom of God, has a direct and immediate purpose the struggle against the historical spreading of the evil within the human society, and that is why the contrary state of the ones who lack their faith it is, actually, a state of deep resistance against the Church's Head: our Lord Jesus Christ (Luka 2:34). Before the Embodiment, though God did not abandon the world of the corruption, of the sin, and the death (Hebr. 1: 1-2), the history of humanity opened itself to the divine Revelation, in stages, in order the man to want and to progressively know the soteriological ascension. That is why one can affirm that history is the beginning of the gradual Revelation, and the end of history is the beginning of the consummate Revelation. The history is the interval between A and Ω (Apoc. 21: 6), Christ being the beginning of the creation's history, as One through Whom *all the things were created* (Creed, art. 2), but also *the end of this age* (Mt. 24: 3), namely the end of the historical time. By being Himself these, there is no historical person on earth, since the old Adam to the end of the ages, capable of equaling Christ's historical dignity and of comprising between the Revelation's limits (starting with the first day of the creation and to the second coming of the Lord Christ), *to fill up the time*,¹ to embrace the history with his arms like Christ did on Golgotha's Cross.

1. THE HISTORY OF THE THEOLOGY AS RESTORATION OF OF FATHER PROFESSOR DUMITRU STĂNILOAE

As Son of God the Father, like Word or Logos, as the paternal Rationality or Wisdom, He makes Himself the *door* which the Revelation enters the created world through, in the same time with the history's existence, *through Him* – as Saint John the Evangelist affirms (Jn. 1: 3) – all the things came to existence as they are. As embodied Son of God, He makes Himself into the *door* the history and the time – by being compressed – they enter the eternity (Jn. 10: 7). The Pauline term is that of the *fulfilment of the time* (Gal. 4: 4), and this expression does not mean *an established term* on the line of a formal, unqualified time. It means the general state of the soul, filled with the conditions for receiving the integral Revelation; only consequently, that moment is also an *established term*. If this expression had meant a purely and established term, then it would have been legitimate the question: what God has established this term so late?²

The one who enters this door of salvation, by dying and resurrecting with Christ at Baptism, will enter the eschatological door of the Kingdom as ones who are called *gods* according to the grace (Ps. 81: 1 and 6). From here, it turns up that the Church, through its missionary activity, has a responsibility not only for the events that unveils *hic et nunc* but also for the events following to occur in Eschaton. "The influence of the present eschatology on us is not to get us out of history, by calling us to withdraw, as through a reflux, from the historical life, in its bosom, in a contemplation state. It is a mistake to withdraw ourselves from within the historical life."³ The purpose of preparing the future belongs to the apostolic Church, too, even if these are now fulfilled in part, and the other will be fulfilled *face to face* (I Cor. 13: 12). The eschatology is related to the paschal joy of everybody's and together resurrection, for the whole humankind has had a shared history since Adam, and so it will be to the end of the time. *The postponing of the personal Resurrection until the end of times and the universal judgment means a confirmation of the history's value, of the joint compound in which each man has a mission. We will be judged by being shown the effects of our deeds to the end of history.*⁴

By starting with the missionary involvement in contemporaneity and keeping the eternal perspective, the Church imprints the human being with the seal of the true meaning of human existence: the Christian identity. Moreover, for this identity has been brought by the Son of God made man and shared to the people within Church through the Holy Mysteries, through the Christian identity, the world's history received the seal of an authentic Christ-centrism, without which the Church would remain forever sunk in the autonomy of a pure temporal Aryanism. The proof of the pure and anthropocentric historical immanent is offered by Luke's text of the Lord's Resurrection, from Chapter 24, verses 13-25. The two disciples, Luke and Cleophas, were not able to surpass the historical events of Jesus of Nazareth: His beautiful deeds, His arrest, His crucifixion, and His death in the time of Pontius Pilate. Here, according to their mind and the limited claims of a history disrobed of the cloak of the Resurrection and the eternal life, it would have had everything to come to an end because a human person enters history by birth and exits the history by death. By receiving the Revelation through the Holy Mysteries, the apostles on the road to Emmaus surpassed the narrow limits of an autonomous, egotistic, and limited history of some stories, which quickly could have become myths over centuries, in order to deceive and to disorient the human spirit.

Through His Resurrection from the dead, the Savior does not exclude history, but he assumes history in a comprehensive and transfigured manner, with all its problems, unrests,

and shortcomings. "The Resurrected Jesus Christ clothes in His resurrected reality increasingly larger parts of the historical mankind, being contemporary to the mankind's unfolding as Church."⁵ The Church's mission asks us, laypeople and servants, equally, the same thing. According to Christ's model, we cannot remain impassive to the events taking place nigh to us, starting with the poor and the sick people of the society and ending with the high world governing. The *non-combat* attitude towards the things taking place in the history of the contemporary world is not from God, but it is a mode of spiritual neutrality that we tacitly approve through, and which we tacitly uphold through, the evil facts of daily history. We cannot agree on this state of spiritual neutrality because neither the devil is neutral from a spiritual point of view. The Christian missionary attitude cannot answer but YES to the positive things, namely the godlike ones, and NO to the negative, evil, and degrading for society and coming from the devil things (Mt. 5: 37).

History is not a string of inter-human actions and challenges, and the neutrality towards their problems can translate into the indifferentism towards the godlike and persona Model which our Savior proved and which he let to be fulfilled by us (Mt. 25: 45) as mutual aid brought to the ones who are contemporary to our history.

*I must participate as a factor in history by seriously noticing its problems. The man does not appear to us as an individual detached from any connections with others. The man is part of a society, and his hardships, joys, and problems are caused and upheld by this society, which has itself - on each moment - its content of concrete preoccupations..., in order to establish certain organizing conditions of the collectivity from a given time. Behold how your quality as a propagator of the Revelations makes you being a factor of history.*⁶

God, through Jesus Christ, descends within history as a consummate factor of the Revelation. Through the mission, the Christian becomes at their turn factor of propagating this godlike unveiling, through a historical involvement as *action*, and as *effect* through exiting the narrow frame of the history in an eternal, meta-historical vision. History is the inter-human *me-you* relationship a dyad, but *meta-history* is the relation and *me-you-Him* triad. God, like *Him*, elevates us too – like *me* and *you* –, from the purely contextual and limited environment of the time and of the space, through a relation of communion in love, and not through some external constraint, for God assists us by grace in our actions with our fellow humans, based on the agreement our human and free will.

*By answering the appeal of our fellow human, experienced in the second person, we continue the history and, at the same time, the creation. The history, in its living core, is an unaltered continuation of the creation.*⁷

Only within an autonomous and exclusivist history are human actions and inter-personal relations considered *ad se*, and, unrelated to an extra-worldly rule (canon), they can appear as self-sufficient. However, they also risk being the cause of some passionate initiatives and impulses, which cannot stop by themselves, their initiators reckoning themselves as substitutes to Godhead.

2. CHURCH FUSION BETWEEN TIME AND ETERNITY

The Church is the fusion between time and eternity. The Church is the place which the Ascended Christ reached the history within, through the work of the Holy Ghost within Church. That is why the Church's mission within the world it has been, it is, and it will be, a historical act too, since the Holy Apostles to the end of time, but also a meta-historical acts. Through this intervention, the Savior manifests His permanent interest in all the human persons from all the history's époques.

*Even before God made Himself man, there was a specific connection of the history with God, and a certain closeness of Him to history and a continual remaining in this closeness. However, by the fact that Jesus Christ, even after His Ascent, has remained God in human nature, His bond with history must be more intimate. Furthermore, that part of the history, which stays in this more intimate bond with Him, unveils itself; thus, it is the Church by constituting some history's core. Within Church, the conscience of Christ's presence is alive. The Church is the believers' community from each time with Christ.*⁸

The propagation of the faith is contextual, taking heed to time and space. The apostolic mission is unique in its content but diverse in its forms of implementation and permanently exposed to a double orientation: horizontal and vertical. Its dimension remains anchored on a horizontal and exclusivist plan, *the history will entirely be sinful, and, as there is no possible exit from it, there is no revelation towards the clean and sinless doing. History still is the necessary environment within which, in the present conditions, the Revelation is being made known to the people. The man who participates in the horizontal history receives the Revelation, but, outside this participation, nobody can reach the Revelation.*⁹

Unlike the Protestant doctrine of a purely horizontal perspective on mission and history, Orthodox spirituality looks more attentively at the vertical arm of the Holy Cross. From there, it comes *every good gift and every perfect gift* (James 1: 17) through the human nature of the One crucified on it. There is no consummate Revelation outside the divine-human Person of the Savior Christ and outside His Church whose Head He is. Being in the helplessness of full horizontality, Protestantism has slipped in the predestination doctrine, which is a uniformity doctrine of all chosen by God (Rom. 8: 29) and which is in another history, outside the current history, some history or world parallel to the ones who were not, are not and will not be *chosen*.

Here leads the exclusivism of the horizontal history in which the human persons are successive and monotonous points, but perfectly identical, without hierarchy and diversity of gifts or qualities. No wonder the communist collectivist system, based on a total uniformity of people, has been generated in this space of the Reformation and then generalized – but also rejected as unsatisfactory by the Eastern Orthodox spirituality of the 20th century.

Through the cosmic Church where God reveals Himself, the world offers to the human spirit purgative possibility bases on an ascetic, successive, linear trajectory ascension and in the rhythm of the *epektasis*.

*History has the mission of a bosom in which it descends, and it conveys the Revelation. There is no incompatibility between it and the Revelation, but neither is there an identity. History does not save us, but we can be saved within history. He strives in the history's frame to faithfully accomplish his legal duties by being a good father, an honest merchant, a worthy clerk; without being saved by these deeds, he does not commit evil; on the opposite, he is an instrument for preaching God.*¹⁰

Christ's Gospel is being fulfilled within history, and not outside it so that all the ones who do evangelize mission in the world conjugate the new law to the old habit of the sin, for the last one, through free and conscious assuming, to abandon the corruption and to achieve straightening.

The Gospel and the world are not two locked up realities to one another, but interacting in a theandric manner; the last one discovers its true sense and direction. When achieved consequently to a good mission and an efficient evangelization, the faith helps us in our historical elevation, as in the process of spiritual education and guiding, towards the target of the true communion with the Holy Trinity, in His Kingdom. The absence of this

spiritual dynamism is a sign that God is not present, and neither works He in my life, in the life of the community with I am living in, and therefore He is not present either in the history live by me. In the historical process of personal salvation, we equally need the horizontal relationship with our fellow humans, and also, it is needed help from God on the vertical plane of the transcendent. There is no authentic relation outside history. God descends within history in order to announce us the Gospel, to suffer, to dies, and to resurrect for us. The Church does not listen to the news or to a message which does not descend within history. Our Savior is not only a man, but He also is not an angel, and neither is Him a demon. He is not quite God alone, but He is God-Man, a Hypostasis in two natures, Who saves the world's decayed sinful history only on this way: a Person in two natures Who united unmixed, unchanged, undivided, two plans of the existence: the heaven and the world, God with the man, the eternity with the history.

Saint Apostle Paul condemns the lack of intersection of the two plans, the divine plan and the earthly/historical plan, in the context of his mission Galatia by showing, on the one hand, that his message is not strictly historical, namely that his message does not come from a simple historical person from the Tarsus of Cilice, *Apostle and not a commoner* (Gal. 1: 1), and on the other hand, he condemns any message which has not historical involvement and which is claimed as angelic Gospel: *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed* (Gal. 1: 8), This is because the angels are not historical persons; namely, they are not born with a body, for they are spiritual beings, mainly because they were created before the historical time of the created world (Gen. 1: 1). Although they can descend into history if God's eternal plan allows them to do this, as in the case of angelophanies, but not through an *ad se* message, a message integrally received from God and integrally conveyed to the people.

Through the won involvement in the good proceeding of the society and my fellow humans, I will actively participate, at my turn, to the collaboration and the involvement of God in the world's history, to the world's progress if I do good, or to the world's regresses if I promote the evil, for not everything that takes place in history is qualitatively good. The missionary propagation of the faith accomplishes history's purpose. If I do the good, the quality of the human being improves for good the *ethic strengthens the ontological*.

*History makes us for eternity responsible for one another, and this forces us to take care of our descendants by conveying them the faith. A more serious purpose and a graver meaning could not be attributed to history as a whole, but this one made solidary, on a reason of responsibility and gratitude, the entire humankind forever and ever.*¹¹

God intervened in history until He came into history, on successive and logical stages, through intermediaries. Some of them were the prophets, who had a well-determined double role, namely that of intermediating the historical bond of the man with God, and also of preparing the history, in our case the history of the Old Testament, in order to receive, to become aware of, and respectively to accept the Savior within the history's limits. The state of human nature outside its centre of complete unity – Who is the embodied God – is that of the lack of identity, subjectivity, and godlike imprint. It is a state non-conform to the purpose which it has been created for and *the man is therefore in an abnormal state before his rebirth through the Christian faith. We call it the state of nature, only because there has not been born, within him, the subject. However, this state is unnatural if we bear in mind the target for which the man has been destined. One can ascertain that the man in which the communion has not been born is not in the automated state of the animals but a state of perversion and evilness.*¹²

The Christian identity achieved in the history of each individual's salvation, it is by excellence the gate that opens to the human nature the perspective of the communion and the interpersonal relations, it is that one that metamorphoses the individual in a person, the egotism in an atmosphere of communion in love, the depressive isolation and the loneliness in craving for communitarian life. The absence of the Christian identity equals the lack of spiritual power, of the will of fighting for the high and natural ideals of the personal-human dimension.

*The Embodiment of the Son of God was for God to come in maximum closeness to the man and give, through substitutive sufferance, that satisfaction of the moral order to produce in the people's souls the necessary repercussions for their total restoration.*¹³

Correctly said, if out of His love for the world God makes Himself man (Jn. 3: 16), the world's history while waiting for the Embodiment, it opens itself in a dilatation conform to nature and the purpose of this one, it turns out that the history, though submitted to its temporality, it is an expression of the eternal love of God and it is called, through its answer given to the godlike love, to enter the eternity through the sanctification and through the consummation of its events which take place in time.

The history is not *crucified* through the coming of the Son of God at Embodiment. However, it is called, as the Holy Apostles were, to a theandric work, to willingly accepting the soteriological work in time and not contrary to the time, for the historical time too, at its turn, God has created it with the possibility of perceiving the presence of the Embodied God, as Person. God does not enslave history, but he liberates the history from sin by consummating the existences born and which die during history. As an eternal new anticipated world, Christ does not come to kill by abolishing the history of autonomous humankind – as a secularized society thinks. Through His death and Resurrection, He makes possible the history outside a fear that a historical entity ends its existence at its death. He makes us understand that the historical end of a creature, endowed with rationality or not, is not the same with its entering in nothingness, for the nothingness does not belong to history and neither to eternity, and that is why it does not have any rationality. Not Christ defiled the history by His presence, as the unbelievers think, but the people defiled the history with their full of hatred and sinful deeds (Gen. 3: 6; 4: 9, 15). Christ restores the history, the existence, and the created being, by deifying him on the measure of his positive will through the rational entities who agree and understand the final purpose of their existence.

*He accepted to make Himself as us, for us, who, due to our lack of will, broke our being. He made this to bring again to existence what reached outside the existence. He is God, the One begotten, Who, by comprising in Himself everything, He has established His tent amongst us.*¹⁴

The history or the humankind salvation history, as the environment of divine Revelation, experienced logical and necessary stages for the man to know these stages and want their content as a surrogate of the communion with God before His Embodiment. So it was given, in time, the Law of the Old Testament and the harsh messages of the Prophets. But, *the time under the reign of the Law was not uniform. However, it has a development. Correctly said, it was not the time, but it was humanity. This is for the time is not an empty scheme in which the man's deeds and states of his soul are ordered in, as the objects in space, but it is the chaining of these states and deeds itself. Furthermore, because the total of a man's life is determined and determines one of the other people, the complexity of the human states and deeds, namely the time, becomes different on each step, collaborating with the countless immanent influences with mysterious transcendental causes.*¹⁵

If the world's history, from a theological point of view, is born since the Revelation, and we become an environment of its propagation, and the restless proof of waiting for *the fullness of time* (Gal. 4: 4), it will find its fullness since the Embodiment to Ascent, its tangential meeting point with the eternity which can be experienced *in and through* Church. Here the historical time meets eternity.

Philosophy speculates the formal – or even *empty* – aspect of the time,¹⁶ Alternatively, the contradiction between time and eternity; for Christians, time is filled up with the presence of Christ in the world through the Church (Mt. 28: 20). Between time and eternity, there is compatibility for the time God created, and it is not a product of the sin, though, the sin as the virtue too, both of them are committed within the world, namely in the world's historical time. "For the human existence which lives in time fell into sin, the time became for it a means of punishment."¹⁷

The Church is the visible, temporal side, and therefore historical, of a Kingdom to come at the historical end of this world. The Revelation's stages unfolded on the history's stages; they do not fade through the Resurrection and the Lord's Ascent to the heavens. The Revelation is a closed up process. It started in Eden, and it ended with the death of the last Apostle. The Orthodoxy does not accept the open character of the Revelation, in the sense that the Revelation's content could be completed, but consequently to monastic and mystic life, under the obedience to the Church, the Christian soul can know in time, in grace, and in *epektasis* time, the continuously new nuances of the same Revelation, since Pentecost to the Second Coming, not as substance, but as form (Mt. 19: 28).

*Without getting out of time as creational form, but by elevating us above the sinful living of the time (above the animal state, above egotism, above rush, and about fear) – and this we can do only by faith -, we can enter the connection with His reality. He is eternally the same, but not impassive, and not far from us. The reality irradiated out of Him by clothing up the ones who believe; it composes His Church. The Church is not only a whole composed of all those who believe in Him, but it is also a reality that envelops them by having Him as the centre. The Church is a temporal-supra-temporal whole.*¹⁸

The Church is the place where is being preserved intact the Revelation in history. If God created the time, and therefore the history, to be efficient in the fight against the sin that entered the history – and so the entire world–God established a suitable frame for undefiled storing and using His unveiling. That is why the Church is founded in time, at Pentecost, right to sanctify the world and the world's history.

*Through the Church, the Revelation happened in a precise moment of history, which has a permanent presence as a temporal moment it belongs to the past. God spoke in a given moment, but within Church, He always utters the exact words. Due to the Church, the Revelation is not stolen by the time's torrents and taken into the past, but it continuously remains present, as a godlike act, for within Church God too remains present.*¹⁹

As a visible historical act of founding the Kingdom of God on earth, Pentecost symbolically addresses world history through the presence of the twelve nations of the world, all faiths, and the ancient world's cultures. The preaching was by mouth. God unveiled Himself in history, to the chosen ones, through a message directly transmitted as communion experience. The whole history is in itself an experimental message which circulated initially by mouth. The Prophets, the Holy Apostles, and the Holy Fathers wrote only a part of the experienced history they had with the Holy Trinity, each one according to his power of understanding and recording in writing, into the Holy Ghost. Saint Evangelist Luke is an example in this sense. In the prologue to His Gospel, he specifies that: *Forasmuch*

as many have taken in hand to outlined in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed. (Lk. 1: 1-4).

The history of the Christian Revelation does not exclude the plurality of the sources but their validity. The *Acts*, the first story of the Christian Church, written by Saint Evangelist Luke, is upheld by the same methods of researching the history and the spiritual truth as in the case of the Gospel, having the same recipient (Acts 1: 1). Unlike the traditions of the lay history: *The Holy Tradition is a permanent presence of the unchangeable God in time and history. If the will of God had not presented itself as the same, we would have lacked vital support of our faith in Him. God is not visibly present with all the generations, with the whole history, except in the form of the Tradition. As the unveiling of God in time, the Revelation itself cannot be shared with the people outside Tradition. The Tradition is the eternal new in the river of the relentless passing of the time. Only as Tradition, a gesture of God, by touching a specific moment of the history, it touches the entire history, and it is efficient upon all the following times.*²⁰

Father Dumitru Stăniloae sees in the history of human nature's restoration the main support of Eastern theology and spirituality. Spirituality is the interpenetration between theology and life, between information and the empirical living of the received teaching. The Church sees dogmas and history as a complementary binomial, and that is why God does not simply show Himself in the history of the secular world, but only to His saints who live in this historical frame. The Church, since Pentecost, is a historical reality that enters the orbit of the world, and in this route, it illuminates through its dogma, from generation to generation, the whole of humankind.

Thereby, it is not only an internal struggle with the sin and with the temptations but by its preaching through Tradition,²¹ It permanently enters the conflict with the things, with the events, and with the historical personalities from outside itself, just in order to restore them ontologically, to sanctify them, to deify them, for all of them to find through it their purpose which they have been created for, namely brought from inexistence to existence, in a well-defined frame, and not as purely fictive or illusory entities. The world and the man are not the products of a simple happening but of an event wanted by God.

The theology of history is a permanent dialogue between man and God. On the one hand, God reveals Himself in history; on the other hand, man strives to understand Him, know His will, and fulfill it. With this effort, the man spiritually transforms the strict content of the Revelation and places it in each stage of the world development in a concrete historical context. This way, The Holy Tradition was generated and continues its dynamics until the end of times. *It multiplies, and it orients depending on the needs and issues of each period... it is the reaction of the changeable history to the unchangeable word, the infinite gift from God.*²² In a complete sense, the assuming of the historical humanity took place at Resurrection. Embodied in space and time, the Son of God establishes a beginning to His historical knowledge, but through Resurrection, the Church, by working its mission in time, proposes the transfiguration of this knowledge. There is no transfiguration of the world's history without Resurrection, but until this restoration, the theological conscience must be historical because if it is not historical, it will not be universal either. Alternatively, the Resurrection is the transfiguration of all the historical realities in and through Jesus Christ.

CONCLUSION

As a theologian, Father Dumitru Stăniloae has this sensitiveness for history, for he has a clear ecclesiastical conscience. Only in history, the Church proves to be a reality aiming and upholding the restoration of the nature opacified by sin and its openness towards eternity. The Church is plenary only in history, and it is destined to history. Since Pentecost, all the Church's dogmas and canons have been historical events. Without his history, the Christendom remains simple humanistic morals.

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- ¹ “In the sense of *filled up* time, we understand that there is requires a certain development, a certain accumulation of experience from the mankind’s part, until it reached to suffer because of the state of non-communion it is in report with God, and to keenly desire that state of communion and to ascertain the insufficiency of the law, namely of the own powers in order to accomplish it.” Dumitru Stăniloae, *Iisus Hristos sau restaurarea omului* (Craiova: Omniscope, 1993), 102.
- ² Ibid., 102.
- ³ Ibid., 358.
- ⁴ Ibid.
- ⁵ Ibid., 392.
- ⁶ Ibid., 32-33.
- ⁷ Ibid., 34.
- ⁸ Ibid., 374.
- ⁹ Ibid., 37.
- ¹⁰ Ibid., 42.
- ¹¹ Ibid., 43.
- ¹² Ibid., 90.
- ¹³ Ibid., 92
- ¹⁴ St. Grigorie de Nyssa, *Despre viața lui Moise*, trad. Dumitru Stăniloae, col. “Părinți și Scriitori Bisericești”, vol. XXIX (Bucharest: Institutul Biblic și de Misiune al Bisericii Ortodoxe Române, 1982), 78.
- ¹⁵ Stăniloae, *Iisus Hristos*, 101.
- ¹⁶ “Jesus, by resurrecting, he reestablished, by restoring a new content of life, the full time. Better said, He brought the time to the consummation which the time was craving for. The reality of the Resurrected Christ is the *new time*, namely not a non-temporal eternity or a supra-temporal eternity radically distanced from this world, but a time reached at its consummation, a filled up time. From here it turns up that we, clothed up in our time, we have a capacity of getting closer to the sphere which the Resurrected Christ is in. And the fact of the Resurrection by being a continuous present, of full temporality, and therefore in connection with our time, the permanent co-temporality with Christ is possible. Jesus isn’t in an eternity without connections with the time, and the fact of His resurrection it isn’t exclusively in a past point of the time.” Ibid., 337.
- ¹⁷ Ibid., 377.
- ¹⁸ Ibid., 378.
- ¹⁹ Ibid., 387.
- ²⁰ Ibid., 390.
- ²¹ “The Tradition is the eternity in time, the sole form of eternity which doesn’t annul the time, but it fructifies it.” Ibid.
- ²² Ibid., 391.

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